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THE PATH

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THE ancients contrived to throw a thick veil over the nucleus of truth concealed by the symbol, but they ever tried to preserve the latter as a record for future generations, sufficiently transparent to allow their wise men to discern that truth behind the fabulous form of the glyph or allegory. They are accused of superstition and credulity, those ancient sages; and this by those very nations, which, learned in all the modern arts and sciences, cultured and wise in their generation, accept to this day as their one living and infinite God, the anthropomorphic "Jehovah" of the Jews.

—H. P. BLAVATSKY

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A U M

He who walks smoothly in Tao seems to be on a rugged path.
—TAO TE KING

THEOSOPHY

Vol. XLVIII February, 1960 No. 4

CURRENTS OF THE MOVEMENT

FEBRUARY is the month during which the people of the United States recall to mind two of the most distinguished citizens of their history—George Washington and Abraham Lincoln. Theosophists naturally add Thomas Paine to those who are especially honored for Paine gave evidence of a clear relationship to the objectives of the Theosophical Movement. His outspoken rejection of religious dogma, his patriotism in behalf of the world, rather than only one country, his clear articulation of principles of justice and brotherhood—for these, if for no other reasons, Paine may be hailed as a great Theosophist.

But however we may revere such men, and wish that their vision might be recaptured for the present, it is difficult to generate the feelings which once rose in the heart while calling them to mind. The modern world, the contemporary United States, gives little scope to the temper they represented. Washington, Paine, and Lincoln devoted themselves to human freedom, and the men of today, while honoring these men in a ritual way, do little to honor the freedom inherited from the great ones of the American past. The freedom we possess, the latitude of thought and action available to all, is hardly used to any good purpose. In this, as in so many other ways, indifference and waste are the prevailing characteristics.

From the viewpoint of the Theosophical Movement, progressive historical changes such as the great revolutions of the eighteenth century play a part of preparation for other, more important changes having to do with the inward development of mankind. Social and political liberation creates a plateau, a foundation for an entirely different, non-

political process—an educational process—of the sort H. P. Blavatsky came to establish and fulfill. But the freedom for which great Americans risked their lives, their fortunes, and their sacred honor has been made to serve, not an educational process, but an acquisitive process, and the resulting ills of American civilization are not the honest ills and shortcomings of a people struggling to be free, but the fevers and distempers of misused opportunities.

There is a parallel between the fortunes of the Theosophical Movement and the course of American history. Both began with good omens, high purposes and great achievement. Both were marked by genius at their inception. Both were weakened from within. In the case of the Theosophical Movement, the great impersonal principles of the philosophy were displaced by sentimental travesties of the teaching. The power of thought inherent in the writings of H. P. Blavatsky was neglected and forgotten. Personal leaders sought the foreground of the Movement and were believed by the uninstructed public to "represent" Theosophy. And so, with the passage of years, the educated men of the world were able to dispose of Theosophy simply by pointing to such representation—without philosophy, without dignity, without the emancipating spirit of the founders.

In these circumstances, "Theosophy pure and simple" had to be given a new start. It was of necessity a lowly start. The novelty of Theosophical ideas had worn out its welcome. There was no H.P.B. to command by sheer force of her being the attention of the civilized world. Quietly, in limited but ever-widening orbits, the work of study and promulgation was begun again, according to the best perception of the original lines of work. Principles of faithfulness and self-reliance were made the foundation of the work. Simple forms of impersonal activity shaped the pattern to be followed. The world was not shaken by these undertakings, but the work slowly grew. It became rooted in many parts of the world. The centers so established gained a minor fame for simple fidelity to H.P.B., and for recognition of William Q. Judge. They had, if nothing else, the virtues of stability and manifest devotion. A kind of tradition of impersonal loyalty to a cause—something any thoughtful man is capable of—became the identifying characteristic of this phase of the Theosophical Movement. The radius of influence, as public movements go, was not extensive. There was little or no attention from the press. Actually, this sort of work for Theosophy became almost a

semi-esoteric labor, qualifying in this category by reason of statements made by H. P. Blavatsky in the *Key to Theosophy.*

It has been as though the first great wave of Theosophic effort receded from the world at large, losing its energies in various dissipations, while the second wave, of much more modest dimensions, has had to find its way through walls of indifference and prejudice, reaching in small streams and rivulets through tiny cracks and occasional fissures. What has been the full value of these efforts, no one can say. The only certainty is that Theosophy as it was originally recorded has had for many years, has today, and will continue to have, a living presence in the world. It is the primary shaping force in the lives of a substantial number of men and women and their children.

Throughout this period of "reconstruction," there have been tireless efforts to give the teachings of Theosophy wider dissemination, their effect greater scope. But the obstacles, some of them belonging to the cycle, some owing to the behavior of Theosophists in the public eye, have been and still are great. There is obvious need for a solvent to penetrate the crusted surfaces of men's minds, in order to touch the sensitive, hungry hearts that hide behind manifold pretenses of either certainty or skepticism. These are circumstances of the work, today.

A similar stalemate or impasse has been reached in the affairs of the United States. How few are those who speak in America out of the resources of moral principle, and how small their attentive audience! The problems of this nation are incredibly complex. We live in an epoch of the profoundest irony—a time when the wildest dreams of the earliest citizens of the Republic have been far exceeded in material terms, yet a time, also, when the very marrow of American prosperity is being sucked away by the requirements of "survival." Much of the fine generosity of the American people has been turned sour by fear and suspicion, and by dark feelings of guilt. On every hand men speak of "crisis" and impending disaster, yet there seems to be neither the wisdom to diagnose our trouble nor the courage to change our ways.

What is wanted, surely, is a fresh inspiration, something akin to the great pronouncements of the closing years of the eighteenth century. What would Washington, Paine and Lincoln have to say to us today? How would they address themselves to the issues which now confront mankind? Within this question, perhaps, we may find an element of the answer, for one thing is certain: Those great Americans were indeed

devoted to *mankind.* When they lived, the prevailing issues were national issues, to be settled in national terms. But then the right settlement of a national issue was also a service to mankind.

Today, there are hardly any truly national problems or issues. The problems are all universal problems. No nation, indeed, can prosper, no people can progress, in isolation from the rest of the world. The peoples of the world are all bound together by the steel bands of a universal technology. Each great nation has such power that its decisions affect all the rest. The small nations live out their lives wondering what the great powers will do next. There can be no independent life for these peoples—no freedom with substance, no self-reliance apart from the follies of an excess of futile military preparation—so long as they live in the shadow of incalculable and unpredictable power. The world cannot be free unless it be free of fear, and for fear to end there must be extraordinary changes in attitude on the part of many millions. No organization, no system of alliances, no treaties made but to be ignored when it suits national convenience, can accomplish what changes in attitude have yet to accomplish.

Sometimes it seems as though only a ravaging disaster can bring men to their senses—restore to them their humanity through the sympathies born from universal suffering. And yet this sort of destiny is really too hideous to contemplate. There must be an alternative to the therapy of pain, if men are as we believe they are—endowed with minds capable of recognizing and solving the great problems.

There is some hope in the fact that the men who speak to America's condition—who represent the reviving spirit of idealism and who repeat the principles, if not the words, of the Founding Fathers—are men who see no particular promise in organization and the techniques and powers of organization. They, in their way, like the Theosophists, address themselves to attitudes—to individuals. This very tendency, guiding the enlightened intelligence of the age, is itself a great discovery, come upon almost spontaneously by men who are beginning to see what is wrong with our common life. There is at least the possibility that, in days and years to come, all efforts which found their hopes upon this discovery will begin to flow through common channels, and by this means the Theosophic inspiration will find many carriers —those for whom the method and temper of what is done are as important as what they set out to do.

REINCARNATIONS IN TIBET

SO little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper —one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not—actually came out with the following bit of valuable information:

> It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65 . . . .
>
> *The Bhootan Government consists of a spiritual chief, called the Dhurm Raja, an incarnation of Buddha (?!!) who never dies*—and a civil ruler called the Deb Raja in whom is supposed to centre all authority.

A more ignorant assertion could hardly have been made. It may be argued that "Christian" writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our "Celestial" Brother—losing, moreover, no opportunity of corresponding with us. A message from him has been just received *via* Darjeeling.

NOTE.—This article, first printed by H. P. Blavatsky in the *Theosophist* for March, 1882, was reprinted in THEOSOPHY for September, 1918. All footnotes are signed "Ed. *The Theosophist*."

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being "an incarnation of Buddha," we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhootanese was "an incarnation of Buddha, who never dies." The "Dug-pa[1] or Red Caps" belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith so strongly mixed up with the Bhon practices of the aborigines—into the Shammar sect—that, in opposition to the reformed "Gyelukpas," the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or "Sang-gyas"—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak about later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird's-eye view of the country. The missionaries, who introduced themselves in 1719, stealthily into Lha-ssa,[2] were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits—Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.[3] Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit of *odium theologicum* felt by every Christian, and especially Catholic missionary for the "heathen"

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[1] The term "Dug-pa" in Tibet is deprecatory. They themselves pronounce it "Dog-pa" from the root to "bind" (religious binders to the old faith); while the paramount sect—the Gyeluk-pa (yellow caps)—and the people, use the word in the sense of "Dug-pa" *mischief*-makers, *sorcerers*. The Bhootanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.

[2] Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lha-ssa, nine died shortly after, and only three returned home to tell the tale. (See *Tibet,* by Mr. Clements R. Markham.)

[3] See Appendix to *Narratives of the Mission of George Bogle to Tibet.* By Clements R. Markham, C. B., F. R. S., Trubner & Co., London.

and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced "historians," but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands; Manning—the only European who is known to have set his foot into Lha-ssa[4]—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csomo de Koros, who never went beyond Zanskar, and the lamasery of Phag-dal.[5]

The regular system of the Lamaïc incarnations of "Sang-gyas" (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of "Amita," one of the Chinese names for Buddha. The records preserved in the Gon-pa (lamasery) of "Tda-shi Hlum-po" (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Boddhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last named—there were, and now are in all but thirty incarnations—five Dhyans and twenty-five Boddhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy (which is practiced to this day with the most disgusting rites, by the Bhons—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized) that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyalukpas, the Dugpas (Red Caps)

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[4] We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lha-ssa. The Lamas deny it.

[5] We are well aware that the name is generally written *Pugdal,* but it is erroneous to do so. "Pugdal" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csomo de Koros spells it, but, as in the case of *Pho-ta-la* of Lha-ssa loosely spelt "Potala"—the lamasery of Phag-dal derives its name from Phag-pa (phag—eminent in holiness) Buddha-like, spiritual; and *pha-man,* father, the title of "Awalokiteswara," the Boddhisatwa who incarnates himself in the Dalai Lama of Lha-ssa. The valley of the Ganges where Buddha preached and lived, is also called "Phag-yul," the holy, spiritual land; the word *phag* coming from the one root—Pha or Pho being the corruption of Fo (or Buddha) as the Tibetan alphabet contains no letter F.

—from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual (?) chief Gong-sso Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalaï-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans "a rude and ignorant race," whose "Deb Rajah is dependent upon the Dalaï-Lama," omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tda-shi Lamas were always more powerful and more highly considered than the Dalaï-Lamas. The latter are the creation of the Tda-shi-Lama, Nabang, Lob-Sang, the sixth incarnation of Tsong-kha-pa—himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.[6]

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that *terra incognita.* It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. "It was, indeed," it reads, "at about the period of Hiuen-Thsang's journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyani or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddhahood. The Tibetans took firm hold of this phase

[6] Says Mr. Markham in *Tibet* (p. XVII *Preface*): Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474 (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Boddhisatwa Padma Pani and on his death he relinquished the attainment of Buddhahood that he might be born again and again for the benefit of mankind. . . . When he died, his successor was found as an infant by the possession of certain divine marks.

of the Buddhistic creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form;[7] but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first." At the same time, as Max Müller says: "The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was this blessing that the introduction of Buddhism brought into Tibet." (p. XIV, *Introduction.*)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.[8] But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.[9] A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is

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[7] Its "present" is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his *Buddhist Catechism,* for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they speak of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.

[8] The reader has but to compare in Mr. Markham's *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalai-Lama and his people, with the three letters of the three Jesuits in the *Appendix.* to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalai-Lamas and the Tibetans than "their devilish *God the Father*" . . . "vindictive devils" . . . "fiends who know how to dissemble," who are "cowardly, arrogant, and proud" . . . "dirty and immoral," &c., &c., &c., all in the same strain for the sake of truth and Christian charity!

[9] As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them"—an observation by-the-bye, which might be applied with as much justice to the Christian as to the Tibetan clergy. (See App. *Tibet* p. 306)

compatible to do so.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lha-ssa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam—that province which had always been the stronghold and the hot-bed of the "Shammar" or Bhon rites[10]—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-kha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhons), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang-tsiub*—the "Accomplished" and the "Perfect"—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,[11] who was converted by her from the Bhon religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister —according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned "with the great body of truth contained in

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[10]The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhon religion—itself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying. The introduction of Buddha's name in it means nothing.

[11] A widely spread tradition tells us that after ten years of married life, with her husband's consent she renounced it, and in the garb of a nun—a *Ghelung-ma,* or "Ani," she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, had preached it in India and Ceylon.

the Buddhist canonical Scriptures; formed the Tibetan alphabet from the Devanagri of India, and commenced the translation of the canon from Sanskrit—which had previously been translated from Pali, the old language of Magadha—into the language of the country." (See Markham's *Tibet.*)[12]

Under the old rule and before the reformation, the high Lamas were often permitted to marry, *so as to incarnate themselves in their own direct descendants*—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son's first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om,* the other his *Han,* the third—his *Hoong.* Or, (Sanskrit): *Buddha*—divine mind, *Dharma*—matter or animal soul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom—they say—got his "body," the other his "heart" and the third, his—"word" or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Duk-pa Shabtung, who had been defeated by the Gyalukpas of Gay-don Toob-pa,[13] invaded Bhootan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rimbo-chay—thus starting a third "Gem" in opposition to the Gyalukpa "Gems." But this "Gem" never rose to the eminence of a Majesty, least of all was he ever considered a "Gem of Learning" or wisdom. He

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[12] But what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim-ani— precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tda-shi Lama's half-sister—and the superior of the nunnery on the Lake Yam-dog-ccho or Piate-Lake, was one of such reincarnations.

[13] The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the "Perfect Lama," or Panchhen—the precious jewel from the words—*Pan-chhen* great teacher, and "Rim-bochay" priceless jewel. While the Dalai-Lama is only Gyalba Rim-bochay, or "gem of kingly majesty," the Tda-shi Lama of Tzi-gadze is Panchhen Rim-bochay or the *Gem of Wisdom and Learning.*

was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good forever. No Dharma Raja since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the Dharma Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red-caps, and the converted Shammars should be instructed in the "Good Doctrine" of the Gyelukpas. That the latter must have had some secret power over the Bhootanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day, the reincarnated Dharma Rajahs are sent and installed at Boohtan by the Lha-ssa and Tzigadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pen-lobs, called in Indian official papers *Penlows,* who in their turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no "Dharma Raja" was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great incarnations of equal rank—the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteswara, the highest celestial Dhyan. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteswara and Buddha are one as Amita-pho[14] (pronounced *Fo*) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated "Phag-pa" or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the "Holy Law" which we hope to publish in our next.

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[14] In Tibetan *pho* and *pha*—pronounced with a soft labial breath-like sound—means at the same time "man, father." So *pha-yul* is native land; *Pho-nya,* angel, messenger of good news; *Pha-me,* ancestors, &c., &c.

THE PERSIAN STUDENTS' DOCTRINE

BEFORE the flashing diamond in the mysterious mountain behind the Temple began to lose its brilliance, many foreigners had visited the Island. Among them were students who came from Persia. Coming that great distance they sought more knowledge, as in their own land the truth was already beginning to be forgotten. It was hidden under a thick crust of fanciful interpretations of the sayings of their sages which were fast turning into superstitious notions. And these young men thought that in the Island, the fame of which had spread over land and sea, they would find learning and wisdom and the way to power. But yet while in such a frame of mind, they regarded some things as settled even for sages. What they said did not have much influence on me until they began to quote some of the old writings from the prophets of their country, attempting to prove that men, though god-like and immortal, transmigrated sometimes backwards into beasts and birds and insects. As some old Buddhist monks had years before given out the same idea with hints of mystery underneath, the sayings of these visitors began to trouble me. They quoted these verses from the prophet, the Great Abad:

> Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.
>
> Whosoever is an evil doer, on him He first inflicteth pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.
>
> The lion, the tiger, the leopard, the panther, . . . with all ravenous animals, whether birds or quadrupeds or creeping things, have once possessed authority: and every one whom they kill hath been their aider or abetter, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters.
>
> The horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.

NOTE.—This article by W. Q. Judge first appeared in the *Path* for October, 1892, and was last reprinted in THEOSOPHY for September, 1941.

> Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil are enclosed in the body of minerals until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body; and according as they act in it they again meet with retribution.

These young men made such good arguments on these texts, and dwelt so strongly upon the great attainments of Abad, who was beyond doubt a prophet of insight, that doubts arose in my mind. While the verses did not deny the old doctrine of man's reincarnation, they added a new view to the matter that had never suggested itself to me before. The students pointed out that there was a very wise and consistent doctrine in those verses wherein it was declared that murderers, tyrants, and such men would be condemned to inhabit the bodies of such murderous beasts as lions and tigers. They made out a strong case on the other verses also, showing that those weak but vicious men who had aided and abetted the stronger and more violent murderers should be condemned to precipitation out of the human cycle into the bodies of defenseless animals, in company with ferocious beasts, by the strength and ferocity of which they would at last be destroyed themselves. And thus, said these visitors, they proceed in each other's company, lower and lower in the scale of organized life, reaching at last those kingdoms of nature like the mineral, where differentiation in the direction of man is not yet visible. And from there the condemned beings would be ground out into the great mass and slime at the very bottom of nature's ladder.

Not wishing to admit or accept these doctrines from strangers, I engaged in many arguments with them on the matter, until at last they left the Island to continue their pilgrimage.

So one day, being troubled in mind about these sayings of Abad, which, indeed, I heard from the students were accepted in many countries and given by several other prophets, I sought out the old man who so often before had solved problems for me. He was a man of sorrow, for although possessor of power and able to open up the inner planes of nature, able to give to a questioner the inner sight for a time so that one could see for himself the real truth of material things, something ever went with him that spoke of a sorrow he could not tell about. Perhaps he was suffering for a fault the magnitude of which no one knew but himself; perhaps the final truths eluded him; or maybe he had a

material belief at bottom. But he was always kind, and ever ready to give me the help I needed provided I had tried myself in every way and failed to obtain it.

"Brother," I said, "do we go into animals when we die?"

"Who said that we do?" was his answer.

"It is declared by the old prophet Abad of the Worshippers of Fire that we fall down from our high estate gained with pain and difficulty."

"Do you believe it; have you reasoned it out or accepted the doctrine?"

"No," I said, "I have not accepted it. Much as I may reason on it, there are defects in my replies, for there seems to be consistency in the doctrine that the ferocious may go into the ferocious and vicious into the wild animals; the one destroying the other and man, the hunter, killing the ferocious. Can you solve it?"

Turning on me the deep and searching gaze he used for those who asked when he would determine if curiosity alone moved them, he said, "I will show you the facts and the corrupted doctrine together, on the night of the next full moon."

Patiently I waited for the moon to grow, wondering, supposing that the moon must be connected with the question, because we were said to have come by the way of the moon like a flock of birds who migrated north or south according to their nature. At last the day came and I went to the old man. He was ready. Turning from the room he took me to a small cave near the foot of the Diamond Mountain. The light of the diamond seemed to illuminate the sky as we paused at the entrance. We went in by the short passage in front, and here, where I had never been before, soft footfalls of invisible beings seemed to echo as if they were retreating before us, and half-heard whispers floated by us out into the night. But I had no fear. Those footfalls, though strange, had no malice, and such faint and melodious whispering aroused no alarm. He went to the side of the cave so that we looked at the other side. The passage had a sharp turn near the inner entrance, and no light fell around us. Thus we waited in silence for some time.

"Look quietly toward the opposite wall," said the old man, "and waver not in thought."

Fixing an unstrained gaze in the direction of the other side, it soon

seemed to quiver, then an even vibration began to cross it until it looked like a tumbling mass of clouds. This soon settled into a grey flat surface like a painter's canvas, that was still as the clear sky and seemingly transparent. It gave us light and made no reflection.

"Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name," whispered my guide.

Then, as I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart," said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate center; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then the ugly picture faded out and a holy man, named in the air in gold "Abad," took his place. From him the stream of atoms, full

of his virtue, hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air.

—Bryan Kinnavan.

The Carrier of Karma

Briefly, then, the theory is this: each reincarnating soul or ego has in fact a body of physical matter quite distinct from the physical body. He has this body from life to life, both before birth and after death; it is subject to various modifications, in its growth, its powers and its permanency. In all these respects it is affected by the motives, aspirations and thoughts and conduct of the ego, in the past as well as in the present. It is this body which is meant by the expression "the astral body." While it is called physical matter of a fine texture, its substance is from our point of view meta-physical, is a form of the mind and so is the carrier of the Karma of each reincarnating ego. Our own use of our spiritual, mental and psychic powers in past ages has been such, that the mind or astral body becomes entangled with the desires inherent in physical matter and so for long ages, the ordinary man has been unable to separate his astral body from the physical—in other words to separate his mind and ideas from the purely earthly and mortal existence. This is the cause of our ignorance at birth, our ignorance during life and our ignorance at death; because our mind, our thoughts, desires and feelings are no longer under our own control. The result is that we do not get free from the entanglement except during the hours of deep sleep or after death.

—From "Helpful Letters"

THE MOLDS OF MIND

WHEN H. P. Blavatsky declared an intent to "break the molds" of the nineteenth-century mind, she was but making specific historical application of "the pivotal doctrine of the esoteric philosophy"—the need for constant transformations of consciousness in the pilgrimage of human evolution. The molds of mind, in the psychology of the *Bhagavad-Gita,* are composed of Three Qualities of the mundane. Whether the man be dominated by *tamasic* tendency (negativism or indifference), *rajasic* tendency (uninterrupted overt action), or *sattvic* tendency (pleasure in goodness as reflected by the personality), it is difficult to pull away from the habitudes represented. Each sort of pre-occupation tends toward limited perspective, so that, even in the case of one predominantly *sattvic* in attitudinal reactions, the "mold" may constitute a block against compassionate understanding of those of different temperament. And, as has occasionally been pointed out by students of the *Gita,* it is precisely this sort of subtle provincialism which leads the *sattvic* temperament back to the indifference of *tamas.* On the other hand, the *Gita* indicates that the *rajasic* personality should strive toward a higher attitude—towards *sattva.* The "mold" which will one day confine also represents a structure of discipline which the merely *rajasic* person needs to encompass; the *sattvic* mold is representative of attainment in a number of disciplines.

So the curious question arises: In the case of a man who follows a course of ethical deterioration and who therefore breaks away from the *sattvic* pattern by the impulsions of *kama-manas,* must there be eventually a regaining of the *sattvic* mold before a higher stage can be reached? It seems quite possible that in *Kali Yuga* the random impulses of *kama-manas* will require organization around some specific scheme of moral code before any higher freedom can be attained. Joseph Campbell, in his *Hero with a Thousand Faces,* shows our present cultural poverty in regard to "initiatory rites." An organic culture, despite the limitations attendant upon routinization of moral values, offers a scheme of progress and incentives toward self-discipline. On this view, the attainment of stability in the *sattvic* mold represents a stage of enlightenment, and, for the overwhelming majority of human beings, cannot be by-passed.

Yet we have now reached a stage of cultural history in which "goodness" is extremely difficult to describe or define. What sort of role can be played by the *sattvic* representatives of our culture?

If we select tentative representatives from among the men who have been very "good" for us, culturally, educationally, and philosophically, we may note a common denominator which has little to do with conformity at the personal level. Gandhi and Albert Schweitzer had different conceptions of ethics of man's relation to woman. Disciplines which were natural for their respective personalities were seemingly not appropriate or mandatory for both. But, in both instances, and from the very beginning, a great proportion of the time available to each was spent in performing "community service." Lambarene may seem to bear little relationship to the Gandhi-inspired famous "salt march," but both expressed a channeling of all the energies which each could command in the interests of public good. Albert Einstein appears to be of a very different nature from Nehru, but again, both are concerned from their earliest days with efforts toward the public good. More controversial figures, such as Robert Hutchins—first as an educational revolutionary at the University of Chicago, and later as defender of the faith of freedom through directorship of the Fund for the Republic—have been indefatigable in work for their conception of the public good.

The lives of men possessing less-apparent stature or capacity may be similarly described, and this is possibly a clue to the active quality of the "goodness" which may be made manifest in our particular cycle of world history. Certainly we see in the lives of those who have contributed most lastingly to the Theosophical Movement a similar devotion of energy paralleling dissimilar attitudes or even personal habits. From all such men and women, whether direct representatives of Theosophy or no, we derive inspiration toward modification of our own habits—but in no terms of a specific stylization. William James, in his famous essay "The Moral Equivalent of War," pleads for a conception of public service for youth which will encourage the growth of a latent altruism. Arthur Morgan in his book, *The Long Road,* provides innumerable illustrations of the manner in which the least spectacular of human personalities may improve the mental and psychic health of their localities. Staunch devotees of the Great Books program, by their expenditure of time and energy, similarly demonstrate that the good life—also the most rewarding life—will always reach out beyond itself by way of

some sort of spontaneous teaching. And at the philosophical level, the contributions of psychologists and psychotherapists such as Fromm, Maslow, Rogers, and Frankl lead in the same direction.

The socialists have been showing us that this is indeed a time characterized by social and family disorganization. No return to a simplicity of personal code, whether religious or behavioral, will suggest the disciplines which lead to constructive reintegration. It is a man's determination to spend much of his allotment of time in an area beyond his purely personal life which intimates the sort of "sattva" which needs to be achieved. If there is a "mold" in this pattern it may, quite simply, be expressed in terms of determination to give the gift of one's time and energy to the further enlightenment of his fellows and to the amelioration of suffering. How else, in our time, is ethical deterioration to be halted, the trend reversed in the direction of an "active *sattva*" expressed in different ways by each one?

Of course, we have been investing the word "mold" with some peculiar meanings in the interest of this exploratory discussion. In terms of the principles of man's nature, as described in theosophical doctrine, *kama-manas* can *only* express itself in terms of habitudes and "molds." It is the work of higher *manas* to re-form these molds. So we might say also that the molds which must be broken by the impact of the Theosophical message are those which have their origin in external authority. Those patterns of thought and action which we build for ourselves, consciously, will break away in the natural processes of growth; they are molds, so to speak, of which we are aware, and therefore we are not victimized by them as we are by the enforced conformities of social or religious conditioning.

Someday we may again be more concerned with what man *is* than with *what he has* and *what he can do*. We might again take more pride in his intellect than in his tools; might again think of him as preeminently *Homo sapiens* rather than *Homo faber*—man the thinker rather than man the maker. We might—at some distant day—come to realize again that the proper study of mankind is man.

—JOSEPH WOOD KRUTCH

YOUTH-COMPANIONS ASK—AND ANSWER

FACED with the crisis of juvenile delinquency, our educators and officials seem unable to offer a lasting solution to the problem. Is there anything that we as Theosophists can do to help overcome this social dilemma?

(*c*) In Theosophy it is held that no doubt many conditioning elements have some bearing on the problem. But even more direct, there are the deeper, causative areas to be considered. Children need and desire to be self-reliant, responsible humans. Have we given them a chance to rise to their true stature? What have we fed them from the day they were born? What noble, courageous basis for living are they getting? Is our educational system a strong enough bulwark against the dangers of perverted thinking? We know what the answer is, perhaps.

H. P. Blavatsky handed on a soul-satisfying reason for living—a completely just law that explains misery and provides hope for the future. Reincarnation and a gradual realization of the immortality of man and his non-separateness from others provide a soul-compelling basis for acting as brothers.

Heredity and environment are not absolute proofs of a person's character, and many causes must have had origin in previous lives. We see, it seems, a new kind of Ego on the scene today. There must be some kind of accounting. In line with this idea, it would be interesting perhaps to consider what Mr. Judge, H. P. Blavatsky's colleague, wrote:

> With reincarnation the doctrine of karma explains the misery and suffering of the world and no room is left to accuse Nature of injustice. The misery of any nation or race is the direct result of the thoughts and acts of the Egos who make up the race or nation. In the dim past they did wickedly and now suffer. They violated the laws of harmony. The immutable rule is that harmony must be restored if violated. So these Egos suffer in making compensations and establishing the equilibrium of the occult cosmos. The whole mass of Egos must go on incarnating and reincarnating in the nation or race until they have all worked out to the end the causes set up. Though the nation may for a time disappear as a physical thing, the Egos that made it do not leave the world, but come out as the makers of some new nation in which

> they must go on with the task and take either punishment or reward as accords with their karma. . . . Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again.

(*d*) There are always crises in the growth of the mind, in evolution; we should take this into account whenever we say of them, "What is wrong with the youth of today? I'm sure *we* never were so aimless and irresponsible." And since life and living are a matter of evolving, moving from one point to another, the crises are bound to change and become more complex as man himself becomes more complex, struggles for further and deeper incarnation.

There are many points in the Theosophical literature which could be examined in order to shed provocative light on this subject. Yet it seems to us that no matter what particular viewpoint one is hopefully emphasizing at the time, the basic common denominator is the desire and will to *try.* The lack, or seeming lack of this desire to try to understand, try to investigate, try to just *do* in our young people is truly alarming, for this is the spirit of youth and if that spirit is gone, the young are old without any of the self-discoveries which make an old person "wise."

The desire to *try* is, perhaps, the most important thing one can get from Theosophy; because it enables the person to realize that no matter how low-down and out he may feel, and even *be,* he is not through, he can try something different and better tomorrow. The youth of today, at least in this country, are brought up by surface values, given too much too easily; and if the young person has any integrity at all, he will have to finally want to earn his own values. When he does, he will discover those precious things in life which are available to all who put forth effort to move from one stage of awareness to another.

PRINCE TALLEYRAND—CAGLIOSTRO

A GOOD deal for and against Cagliostro has been said since the time when he disappeared from the scene, and so much has been written against him by his enemies, especially the members of the order of Jesus, that the ordinary run of people have come to think of him as no more than an impostor, and a very cheap one at that. This has been pushed so far that his name in the encyclopaedias stands for one of the great charlatans who from time to time are said to appear for the delusion of mankind and their own profit. The same sort of reputation has been given also to our honored fellow-student, Helena P. Blavatsky, and for similar reasons, with just as little basis. Indeed, there seems to be little doubt but that in time to come her enemies, like his, will delight to call her a great impostor, as has been done already by a little-minded so-called investigator who went all the way to India to look into matters theosophical.

If Cagliostro was in fact an impostor, it is a strange thing that so much attention was paid to him by the very best men and women of Europe. That fact will always call for explanation, and, until it is given due weight, the unbeliever in encyclopaedias will be likely to think a good deal of the Count. There are some persons now of quite bright minds and wide acquaintance with men who say they believe he is still living, not under his old name, but with another, and that he is engaged in a great work which embraces the whole human family. This may or may not be true, since it calls for a very great age on his part, but the student of the occult knows that we are neither old nor young, but ever immortal.

The great Prince Talleyrand has left us something regarding Cagliostro which is of weight. It is to be found in a book published in London in 1848, containing the Memoirs of the Prince by his private secretary, M. Colemache, in chapter four. It there appears that the Prince was asked to give the incidents of his visit to Cagliostro, and did so at some length. He had heard so much about the Count that he resolved to pay him a visit and see for himself the man about whom nearly everyone was talking. An appointment was made, and at the time set Talleyrand called and was ushered into the presence, where he found the strange

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figure—a woman dressed in black and whose face was veiled—of whom much has also been said on the ground that she was alleged to be the confederate of Cagliostro or else a very good sensitive or medium. The Count appeared to be busy, and gazed into the eyes of the Prince with such a peculiar stare that the latter was not able to collect his thoughts, obliging Cagliostro to remind him of the many people waiting for an audience who could not be kept waiting if there was nothing to be said. Thereupon, as the Prince says himself, being utterly confused he failed to recollect the posers he had prepared, and was forced to ask Cagliostro if he could tell him anything about a certain Countess. The reply he received to this was that she would be at the theatre that night and would wear a certain dress and certain ornaments. Then Talleyrand asked if he could have a remedy for headaches she often had, and Cagliostro reaching down took up a jug and gave the Prince what looked like water. It was directed to be applied to her forehead, and the strict injunction given that no one else was under [any] circumstances to handle the bottle or touch the water. Talleyrand then went off, the Countess appeared at the theatre exactly as was said, and after the play the party, including Talleyrand, went to a supper. The meal had progressed almost to the coffee when some one asked for the result of the visit to the supposed impostor. The Prince produced the bottle, but, contrary to the directions, allowed every one of the company to smell it and handle it. It was then proposed to apply the water to the fair forehead of the Countess, but there was some hesitation, until at last a quantity of the liquid was poured in the hand of one of the guests and placed on her forehead. Immediately she screamed with pain, but the hand could not be easily withdrawn; it had to be pulled off with violence, and with it came a large patch of the lady's skin. The next day the police were sent after Cagliostro, and the jug of liquid was taken to an official analyst, who made report that it was water and nothing else, just the same as what was in the bottle. This could not be explained by the Prince, but on the examination Cagliostro said it was indeed water which he had strongly magnetized, and that if the Prince had followed directions no harm would have come; he, however, had permitted a lot of roysterers to handle and smell it, and they had turned the immensely strong magnetism into the violent agent it turned out to be. Of course the manufacturers of hypotheses will say that it was not water but "some" acid or the like, not being able, though, to tell what they mean

exactly. The incident is well attested and made a deep impression on the Prince, who gives evidence thus to facts and not to disputable theories.

J. QUILTER

PARACELSUS ON OCCULTISM

Magic is a power which teaches the true nature of the inner man as well as the organization of his outward body. The superficial reasoner can comprehend nothing but what he can perceive by his senses; but the inner man has perceptive faculties transcending those of his external form. Men do not know themselves, and therefore they do not understand the things of their inner world. Magic and Sorcery are two entirely different things, and there is as much difference between them as there is between light and darkness, and between white and black. Magic is the greatest wisdom and the knowledge of supernatural powers. A knowledge of spiritual things cannot be obtained by merely reasoning logically from external appearances existing on the physical plane, but it may be acquired by obtaining more spirituality, and making one's self capable to feel and to see the things of the spirit.

No place is too far for the imagination to go, and the imagination of one man may impress that of another, wherever it reaches. Imagination is the beginning of the corpus of a form, and it guides the process of its growth. The Will is a dissolving power, which enables the body to become impregnated by the "tinctura" of the imagination. He who wants to know how a man can unite his power of imagination with the power of the imagination of Heaven (within), must know by what process this is done. A man comes into possession of creative power by uniting his own mind with the Universal Mind, and he who succeeds in doing so will be in possession of the highest possible wisdom. The lower realm of Nature will be subject to him, and the powers of Heaven will aid him, because Heaven is the servant of wisdom.

—FRANZ HARTMANN: *Paracelsus*

THE CYCLE OF INITIATION

In the Mysteries were symbolized the pre-existent condition of the spirit and soul, and the lapse of the latter into earth-life and Hades, the mysteries of that after life, the purification of the soul, and its relation to divine bliss or reunion with spirit. —H. P. BLAVATSKY

FOR the great mass of human beings who are still attached to the world and its pursuits, the trials of initiation as depicted in the Mysteries will appear but as a fairy tale, fit material for a good novel perhaps, but having little bearing upon the affairs of daily life. For others, those who have experienced in their own persons the emptiness of earthly joy, and have had a glimpse of the higher evolution of man, these enactments become *symbols* of a way of life, to be practiced here and now, whereby all who will may take the steps leading to enlightenment and ultimate reunion with the one Spirit, which is man's true home. Every human being must someday institute the search for a diviner self.

No man, obviously, can begin a journey except from the position in which he presently stands. And that position for the Reincarnating Ego is the culture under which he has been born and reared, the society with which he associates, the civilization in which he lives, moves, and has his being. The picture of twentieth-century civilization, it can hardly be denied, is one of Pride, Selfishness, Conceit, Sham, Hypocrisy, and Cant. Every race, nation, or individual embodies these characteristics in some degree. These are the tendencies of mind and heart that the seeker after knowledge has to conquer, not alone for sake of self, but also for the benefit of the race to which he belongs.

Pride, Selfishness, and Conceit, then, are the ruling goddesses of the age. Why is it, do we think, that the so-called scientific and religious authorities of the day, while admitting, as most undoubtedly do, the limitations of their knowledge, nevertheless reject the teachings of the ancients, and *dogmatize* upon things of which they know little or nothing? Why is it that the materialistically-minded professors, while recognizing their ignorance of the causes of things, nevertheless transgress the bounds of their own *lucid zones,* and pronounce authoritative *dicta* upon the phenomena of mind and soul? Can individuals of this caliber be justly entitled to the positions they hold as trusted leaders of

the race? The prerequisite qualifications of the true teacher, it would seem, are an open attitude of mind, a humble estimation of one's own wisdom, and an eager willingness to learn. And where, in this age are such qualifications to be found?

The true leaders of mankind, it would appear, are those Elder Brothers of the human race, who *know* and yet are humble, who are the proud possessors of a knowledge far transcending that of even the greatest of our present day thinkers, yet take no credit to Themselves. Their knowledge, the product of research and verification, not of speculation, is *transmitted* from age to age by the primeval Instructors of mankind. Synthetic in its very nature, it sees no "gaps" or "missing links" anywhere. Through study and application of its principles, accumulative evidence of its validity grows *pari passu* in the student's own mind with the development of his higher faculties. One of the chief purposes of the Theosophical Movement is to make known the existence of this Brotherhood of Perfected Men and their knowledge. Without this perception, progress on the path of evolution is the more difficult.

To undertake the Cycle of Initiation with any degree of purpose, acquaintance with the fundamental principles of this Wisdom Religion is essential. Postulating a spiritual Monism, the teaching is that the Universe, basically, is one synthetic Whole, and that Man, a ray of that Monad, is likewise One. No single portion of either Nature or Man can be understood except in the light of the Whole of which it is a reflection. It is *interdependence* everywhere—in Nature, in Man, and in Philosophy. Even the physical body, which physiologists of past and present decades have sought in vain to understand, must be viewed as subservient to its own synthesizing Whole—the Astral, or Lunar, Man. Without this knowledge, the science of physiology is but a fragment.

Though one and indivisible in their essential spiritual being, both the Universe and Man become *dual* on the plane of reflection and incarnation. Thus, from spirit to matter, from shore to shore of the evolution of sentient beings, there is not one solitary expression of life, on any plane of being, that is not pervaded by this principle of *duality*. Who can deny, for example, that Wisdom, as taught by St. James in the New Testament, comes both from "above" and from "below"? Who can fail to perceive that Manas, or mind, has both its higher and lower aspects, or that Action can be either psychic or noëtic, maleficent or beneficent, according to the thought, feeling, and motive, by which it is engen-

dered? Man is the epitome of Cosmos, touching Nature in each and every part, thus helping or hindering everything with which he comes in contact, by the quality of polarization, of his own consciousness. The cycle of Initiation thus becomes a study of Self, the mastery over Nature and her hidden forces through mastery over the individual soul.

No man can obtain complete and final Wisdom in a single incarnation. Yet, convinced of the existence of Perfected Men, and of their Wisdom, the seeker finds inspiration in the promise that Their help is always available to those who deserve. Cycles of opportunity rise and fall, 'tis true, but these in no sense are "extinguishers" of effort, or its result on the moral and spiritual planes of being, or the help that flows from Masters, who live on those planes.

In the individual search for Truth, there are several avenues of approach. One is through the intellect, through development and use of one's own mental "polariscope," or reason, the weighing of one truth against another, and choosing the purest ray. Another is through the heart, through arousal to activity of the higher spiritual faculties of mind and soul. This latter method of approach, which calls for self-discipline, work, and complete subjugation of the personal self, is that advocated by the Adepts of all ages, and is still being used by their chelas in the Secret Science.

A third means for the attainment of spiritual knowledge is through the doorway of dreams, a study and understanding of the three states of consciousness through which the perceiver passes during the course of each twenty-four hour day. Great stores of knowledge, it is said, await the individual soul in *Sushupti,* the state of dreamless sleep. The expressibility of that knowledge, however, its reliability and usefulness on return to waking, depends upon the condition of the brain and mind through which it is received. The harvest gleaned in all too many instances, unfortunately, bears little resemblance to the genuine product as it exists in the realms of universal consciousness. How may the harvest be enriched, do we ask? Through purification of mind and heart. The elimination of desire, purity of thought, and an unbroken thread of meditation on high and noble themes, develops the Spiritual Will and polarizes, in right direction, all the cells and molecules of body and brain, thus lessening obstructions on the road connecting the Higher and Lower selves.

Courage, patience, loyalty, discrimination—all must be tried and

tested during the Cycle of Initiation. At some point along this path, the disciple will inevitably meet the challenge of having to support before the world the honor and good name of both the Teacher and the Teaching. By what means shall this be done? Is it enough, in the face of false charges against the innocent, to hurl counter-charges at the slanderer? Can truth be served by counter-attacking those who attack? Model examples of protest may be found in the lives and works of the Teachers themselves. H.P.B.'s own method, for example, in protesting attacks made on the teachings of Theosophy, is worthy of consideration. Her course, first, was to do all in her power to make clear the meaning of the doctrines under attack; second, to quote contemporary authorities, men whose own theories were in harmony with the teachings of occultism, thus allowing *their* thoughts and ideas to do the work of rebuttal. In Judge's support of H.P.B., one sees a calm and forthright declaration, free of wrath or recrimination, of what he *knew* the Teacher to be, showing at the same time the scope and intent of her mission, and the good that had been wrought in the minds and hearts of men.

Some seekers after the occult have been known to suppose that initiation can be had just for the wishing, with little or no effort on the part of the candidate. They have been led to believe that an advertised course in *yoga* for psychic and clairvoyant development, can raise their level of achievement far higher than that of their humbler, less imaginative companions. There could hardly be a more dangerous or deluding idea! Others have labored under the belief that hypnotism holds the key to psychic and spiritual advance, little suspecting that practices of this kind, whether as subject or operator, only open the doors of the inner man to hosts of malign foreign influences, against which protection is practically impossible.

If dabblers in hypnotism were able to see and understand the psychophysical processes at work on the invisible planes of being, they would be horrified, no doubt, at the naïveté with which they lend their natures to these dangerous forms of necromancy. Hysteria, susceptibility to suggestion, and loss of memory, are but a few of the minor perils of the practice. Add to these the physical plane effect of the contraction of the cells of the body and brain, a process, by the way, which is characteristic of death, and it will be seen that hypnotism, under whatever form it is pursued, if continued for any great length of time, may lead

to mediumship, black magic, or death. Who can say but that the *jettatore,* an individual possessed "of the evil eye," whose impure magnetism flows out through his glance—to the injury, or even death, of others—may not be the reincarnation of a former dabbler in hypnotism, who scoffed at warnings?

Every reincarnated soul, as the result of wise or unwise practices in the past, comes into life with tendencies for good or ill. Some human beings find themselves envied possessors of the "gift," if such it may be called, of a rare degree of sensitivity or seership. While gifts of this kind, made subservient to the direction of Higher Mind, may conceivably be turned to use, the chances are that all passively-begotten powers will degenerate into regular mediumship or worse—thus precluding all possibility, in this and many lives to come, of initiation into the Mysteries. For the medium, like the devotee of auricular confession, simply cannot be entrusted with the secrets (which are powers) of the unseen spiritual universe. Others inherit from their past lives extraordinary powers of *intellect,* deceiving both themselves and others oftentimes, in the belief that such implies a high degree of spirituality and progress. But is this really true? Is it not a fact, rather, that intellect, of itself, is cold, selfish, and destitute of understanding, as much a hindrance, oftentimes, as a help? Growth of intellect, at the expense of ethics and morality, is a fragmentary development of the total man, leading in many instances to atrophy of the higher faculties of mind. The best and most useful gift any man can inherit is the inborn habit of high and independent thought, the ability to think, even on mundane matters, from the *noetic* point of view.

Continued lives of higher manasic thinking must lead eventually to the doorway of the Mysteries and thence to *initiation,* the one and only means whereby correct knowledge can be obtained. During the ceremony of initiation, the minds of both candidate and Hierophant, under whose tutelage the ceremony is said to be performed, are merged into oneness with Universal Mind. Each there shares in the Wisdom of the Whole. "But what, O Arjuna, hast thou to do with so much knowledge as this?"

The inner real initiation, of which the outer is but a *symbol,* is the hourly, daily, and yearly triumph of the individual Spiritual Will over the lures and enticements of the "double-tailed Serpent" (man's own dual personality). The outer final Initiation, performed in the Sanctuary

of the Mysteries, is but the placing of the capstone on a structure already reared and polished by the candidate himself in daily life—by his attention to duty, his respect for justice, his treatment of his fellow men, and by his efforts in furtherance of the cause of Universal Brotherhood. No fanfare about that; no perilous crossings over abysmal depths about that; no hair-raising encounters with hydra-headed monsters to test the courage of the doubtful. These, again, are but *symbols* of the inner real encounters all true disciples have each day with the demons of their own natures in their battles with Pride, Selfishness, Conceit, Hypocrisy, and Sham. Initiation into the final great Mysteries, under supervision of the *Mystagogus,* or Initiator, is only for those who deserve, who have worked unselfishly for mankind, without hope or expectation, and whose inner and outer natures have been raised to such a measure of purity and control that knowledge can be received. When the material is ready, the Architect will appear. But, says the Master to the disciple: Seek not the Architect; seek only to be ready!

The Hidden Dimension

If Fate is prevailing, man is also a part of it, and can confront fate with fate. Fate, then, is a name for facts not yet passed under the fire of thought; for causes which are unpenetrated. A man will see his character emitted in the events that seem to meet, but which exude from and accompany him. If in the least particular, one could derange the order of nature, who would accept the gift of life?

Let us build altars to the Beautiful Necessity, which secures that all is made of the same piece. . . . Why should we fear to be crushed by the savage elements, we who are made of the same elements? Law rules throughout existence, a Law which is not intelligent, but Intelligence, not personal nor impersonal—it disdains words and passes understanding; it dissolves persons, it vivifies nature; yet solicits the pure in heart to draw on all its omnipotence.

—Emerson

LEAFLETS FROM ARYAN HISTORY

THE Theosophical Adepts deny most emphatically to Western science any knowledge whatever of the growth and development of the Indo-Aryan race which, "at the very dawn of history," they have espied in its "patriarchal simplicity" on the banks of the Oxus. Before our proposition concerning the *old* Greeks and Romans (as descending from "Atlantis") can be repudiated, or even controverted, Western Orientalists will have to know more than they do about the antiquity of that race and the Aryan language. And they will have to account for those numberless gaps in history which no hypothesis of theirs seems able to fill up. Notwithstanding their present profound ignorance with regard to the early ancestry of the Indo-European nations, and though no historian has yet ventured to assign even a remotely approximate date to the separation of the Aryan nations and the origins of the Sanskrit language, they hardly show the modesty that might, under these circumstances, be expected from them.

Placing as they do that great separation of the races at the first "dawn of traditional history," with the Vedic age as "the background of the whole Indian world" of which confessedly they know nothing, they will nevertheless, calmly assign a moderate date to any of the Rig Vedic oldest songs, on its "internal evidence."And in doing this, they show as little hesitation as Mr. Fergusson when ascribing a post-Christian age to the most ancient rock-cut temple in India, merely on its "external form." As for their unseemly quarrels, mutual recriminations, and personalities over questions of scholarship, the less said the better.

"The evidence of language is irrefragable," as the great Oxford Sanskritist, Max Müller, says. To which he is answered, "Provided it does not clash with historical facts and ethnology." It may be—no doubt it is, as far as his knowledge goes—"the only evidence worth listening to with regard to ante-historical periods." But when something of these alleged "prehistorical periods" comes to be known, and when what we think *we* know of certain supposed prehistoric nations is found diametrically opposed to *his* "evidence of language," the "Adepts" may be, perhaps, permitted to keep to their own views, even

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NOTE.—Collated from the writings of H. P. Blavatsky.

though they differ with those of the greatest living philologist. The study of language is but a part—though, we admit, a fundamental part—of true philology. To be complete the latter has, as correctly argued by Böckt, to be almost synonymous with history. We gladly concede the right to the Western philologist who has to work in the total absence of any historical data, to rely upon comparative grammar, and take the identification of roots lying at the foundation of words of those languages he is familiar with, or may know of, and put it forward as the result of his study and the only available evidence. But we would like to see the same right conceded by him to the student of other races, even though these be *inferior* to the European races, in the opinion of the paramount West; for it is barely possible that, proceeding on other lines, and having reduced his knowledge to a system which precludes hypothesis and simple affirmation, the Eastern student has preserved a perfectly authentic record (for him) of those periods which his opponent regards as *ante*-historical.

The "Adept," therefore, has little if anything to do with difficulties presented by Western history. To his knowledge—based on documentary records from which, as said, hypothesis is excluded, and as regards which even psychology is called to play a very secondary part—the history of his and other nations extends immeasurably beyond that hardly discernible point that stands on the far-away horizon of the Western world as a landmark of the commencement of *its* history. Records made throughout a series of ages, based on astronomical chronology and zodiacal calculations, cannot err. Hence the main question at issue is to decide which—the Orientalist or the "Oriental"—is most likely to err. The "English F.T.S." has choice of two sources of information, two groups of teachers. One group is composed of learned Ethnologists, Philologists, Anthropologists, Archeologists and Orientalists in general. The other consists of unknown Asiatics belonging to a race which, notwithstanding Mr. Max Müller's assertion that the same "blood is running in the veins [of the English soldier] and in the veins of the dark Bengalese," is generally regarded by many a cultured Western as "inferior." A handful of men can hardly hope to be listened to, especially when their history, religion, language, origin and sciences, having been seized upon by the conqueror, are now disfigured and mutilated beyond recognition, and who have lived to see the Western scholar claim a monopoly beyond appeal or protest of deciding the correct meaning,

chronological date, and historical value of the monumental and paleographic relics of his motherland.

It has little, if ever, entered the mind of the Western public that their scholars, until very lately, worked in a narrow pathway obstructed with the ruins of an ecclesiastical, dogmatic Past. That they have been cramped on all sides by limitations of "revealed" events coming from God, "with whom a thousand years are but as one day," and who have thus felt bound to cram millenniums into centuries and hundreds into units, giving at the utmost an age of 1,000 to what is 10,000 years old. All this, to save the threatened authority of their religion and their own respectability and good name in cultured society. And even when free themselves from preconceptions they have had to protect the honor of the Jewish divine chronology assailed by stubborn facts; and thus have become (often unconsciously) the slaves of an artificial history made to fit into the narrow frame of a dogmatic religion. No proper thought has been given to this purely psychological but very significant trifle.

Yet we all know how, rather than admit any relation between Sanskrit and the Gothic, Keltic, Greek, Latin, and old Persian, facts have been tampered with, old texts purloined from libraries, and philological discoveries vehemently denied. And we have also heard from our retreats, how Dugald Stewart and his colleagues upon seeing that the discovery would also involve ethnological affinities, and damage the prestige of those sires of the world races—Shem, Ham and Japhet—denied in the face of fact that "Sanskrit had ever been a living, spoken language," supporting the theory that "it was an invention of the Brahmins, who had constructed their Sanskrit on the model of the Greek and Latin." And again we know, holding the proof of the same, how the majority of Orientalists are prone to go out of their way to prevent any Indian antiquity (whether MSS, or inscribed monument, whether art or science) from being declared *pre-Christian.* As the origin and history of the Gentile world is made to move in the narrow circuit of a few centuries "B.C.," within that fecund epoch when mother earth, recuperated from her arduous labors of the Stone age, begat, it seems without transition, so many highly civilized nations and false pretenses, so the enchanted circle of Indian archaeology lies between the (to them unknown) year of the *Samvat* era, and the tenth century of the Western chronology.

Having to dispose of an "historical difficulty" of such a serious char-

acter the defendants charged with it can but repeat what they have already stated; all depends upon the past history and antiquity allowed to the Indo-Aryan nation. The first step to take is to ascertain how much History herself knows of that almost prehistoric period when the soil of Europe had not been trodden yet by the primitive Aryan tribes. From the latest encyclopaedia down to Professor Max Müller and other Orientalists, we gather what follows: they acknowledge that at some immensely remote period, before the Aryan nations got divided from the parent stock (with the germs of the Indo-Germanic languages in them), and before they rushed asunder to scatter over Europe and Asia in search of new homes, there stood a "single barbaric [?] people as physical and political representative of the nascent Aryan race." This people spoke "a *now extinct* Aryan language," from which by a series of modification (surely requiring more thousands of years than our difficulty-makers are willing to concede) there arose gradually all the subsequent languages now spoken by the Caucasian races.

That is about all Western history knows of *its* genesis. Like Ravana's brother, Kumbhakarna—the Hindu Rip van Winkle—it slept for a long series of ages a dreamless, heavy sleep. And when at last it awoke to consciousness, it was but to find the "nascent Aryan race" grown into scores of nations, peoples and races, most of them effete and crippled with age, many irretrievably extinct, while the true origin of the younger ones it was utterly unable to account for.

So much for the "youngest brother." As for "the eldest brother, the Hindu," who, Max Müller tells us, "was *the last* to leave the central home of the Aryan family," and whose history this eminent philologist has now kindly undertaken to impart to him—he, the Hindu, claims that while his Indo-European relative was soundly sleeping under the protecting shadow of Noah's ark, he kept watch and did not miss seeing one event from his Himalayan fastnesses. And that he has *recorded* the history thereof, in a language which, though as incomprehensible as the Iapygian inscriptions to the Indo-European immigrant, is quite clear to the writers. For this crime he now stands condemned as a falsifier of the records of his forefathers.

A place has been hitherto purposely left open for India "to be filled up when the pure metal of history should have been extracted from the ore of Brahmanic exaggeration and superstition." Unable however to meet this program the Orientalist has since persuaded himself that there

was nothing in that "ore" but dross. He applied himself to contrast Brahmanic "superstition" and "exaggeration" with Mosaic revelation and its chronology. The Veda was confronted with Genesis. Its absurd claims to antiquity were forthwith dwarfed to their proper dimensions by the 4,004 years B.C. measure of the world's age, and the Brahmanic "superstition and fables" about the longevity of the Aryan Rishis were belittled and exposed by the sober historical evidence furnished in "The genealogy and age of the Patriarchs from Adam to Noah," whose respective days were 930 and 950 years; without mentioning Methuselah, who died at the premature age of nine hundred and sixty-nine.

In view of such experience, the Hindu has a certain right to decline the offers made to correct his annals by Western history and chronology. On the contrary, he would respectfully advise the Western scholar, before he denies point-blank any statement made by the Asiatics with reference to what are *prehistoric* ages to Europeans, to show that the latter have, themselves, anything like trustworthy data as regards their own racial history. And that settled, he may have the leisure and capacity to help his ethnic neighbors to prune their genealogical tree. Our Rajputs, among others, have perfectly trustworthy family records of an unbroken lineal descent through 2,000 years "B.C." and more, as proved by Colonel Tod; records which are accepted by the British Government in its official dealings with them. It is not enough to have studied stray fragments of Sanskrit literature—even though their numbers should amount to 10,000 texts, as boasted of—allowed to fall into foreign hands, to speak so confidently of the "Aryan first settlers in India," and assert that "left to themselves in a world of their own *without a past* and *without a future* (!) before them, they had nothing but themselves to ponder upon," and therefore could know *absolutely nothing* of other nations. To comprehend correctly and make out the *inner* meaning of most of them, one has to read these texts with the help of the esoteric light, and after having mastered the language of the Brahmanic Secret Code—branded generally as "theological twaddle."

Nor is it sufficient, if one would judge correctly of what the archaic Aryans did or did not know, whether or not they cultivated the social and political virtues, cared or not for history—to claim proficiency in both Vedic and classical Sanskrit, as well as in Prakrit and Arya-Bhasha. To comprehend the esoteric meaning of ancient Brahmanical literature, one had, as just remarked, to be in possession of the key to the Brahmani-

cal Code. To master the conventional terms used in the Puranas, the Aranyakas and Upanishads is a science in itself, and one far more difficult than even the study of the 3,996 aphoristical rules of Panini, or his algebraical symbols. Very true, most of the Brahmans themselves have now forgotten the correct interpretations of their sacred texts. Yet they know enough of the dual meaning in their scriptures to be justified in feeling amused at the strenuous efforts of European Orientalists to protect the supremacy of his own national records and the dignity of his science by interpreting the Hindu hieratic text after a peremptory fashion quite unique.

Disrespectful though it may seem, we call on the philologist to prove in some more convincing manner than usual that he is better qualified than even the average Hindu Sanskrit pundit to judge of the antiquity of "the language of the gods". That he has been really in a position to trace unerringly along the lines of countless generations the course of the "now extinct Aryan tongue" in its many and various transformations in the West, and its primitive evolution into, first, the Vedic, and then, the classical Sanskrit in the East, and that from the moment when the mother-stream began deviating into its new ethnological beds, he has followed it up. Finally, that while he, the Orientalist, can, owing to speculative interpretations of what he thinks he has learned from fragments of Sanskrit literature, judge of the nature of all that he knows nothing about—i.e., to speculate upon the past history of a great nation he has lost sight of from its "nascent state," and caught up again but at the period of its last degeneration—the native student never knew, nor can ever know, anything of that history. Until the Orientalist has proved all this, he can be accorded but small justification for assuming the air of authority and supreme contempt which is found in almost every work upon India and its Past. Having himself no knowledge whatever of those incalculable ages that lie between the Aryan Brahman in Central Asia, and the Brahman at the threshold of Buddhism, he has no right to maintain that the initiated Indo-Aryan can never know as much of them as the foreigner. Those periods being an utter blank to him, he is little qualified to declare that the Aryan, having no political history "of his own . . ." his only sphere was "religion and philosophy . . . in solitude and contemplation." A happy thought suggested, no doubt, by the active life, incessant wars, triumphs, and defeats portrayed in the oldest songs of the Rig-Veda.

Nor can he with the smallest show of logic affirm that "India had no place in the political history of the world," or that "there are no synchronisms between the history of the Brahmans and that of other nations before the date of the origin of Buddhism in India," for he knows no more of the prehistoric history of those "other nations" than of that of the Brahman. All his inferences, conjectures and systematic arrangements of hypotheses begin very little earlier than 200 "B.C.," if even so much, on anything like really historical grounds. He has to prove all this before he can command our attention. Otherwise, however "irrefragable the evidence of language," the presence of Sanskrit roots in all the European languages will be insufficient to prove, either that (a) before the Aryan invaders descended toward the *seven rivers* they had *never left their northern regions;* or (b) why the "eldest brother, the Hindu," should have been "the last to leave the central home of the Aryan family."

To the philologist such a supposition may seem "quite natural." Yet the Brahman is no less justified in his ever-growing suspicion that there may be at the bottom some occult reason for such a program. That in the interest of his theory the Orientalist was forced to make "the eldest brother" tarry so suspiciously long on the Oxus, or wherever "the youngest" may have placed him in his "nascent state" after the latter "saw his brothers all depart toward the setting sun." We find reasons to believe that the chief motive for alleging such a procrastination is the necessity of bringing the race closer to the Christian era. To show the "brother" inactive and unconcerned, "with nothing but himself to ponder on," lest his antiquity and "fables of empty idolatry," and perhaps his traditions of other people's doings, should interfere with the chronology by which it is determined to try him.

The suspicion is strengthened when one finds in the book from which we have been so largely quoting—a work of a purely scientific and philological character—such frequent remarks and even prophecies as: "History seems to teach that the whole human race required a gradual education before, in the fulness of time, it could be admitted to the truths of Christianity." Or again: "The ancient religions of the world were but the milk of Nature, which was in due time to be succeeded by the bread of life"; and such broad sentiments expressed as that "there is *some truth* in Buddhism, as there is in every one of the *false religions* of the world."

ON THE LOOKOUT

Another Blavatsky "Story"

John Symonds' *Madame Blavatsky—Medium and Magician* (Odhams Press Ltd., London, 1959) makes no pretense at being a thorough evaluation, but is constructed entirely as entertainment. Mr. Symonds' approach is that of the clever backyard gossip, not necessarily malicious, but determined to exploit to the limit any material that seems to have "sensational" possibilities.

Gertrude Marvin Williams' *Priestess of the Occult,* published in 1946 and reviewed in Theosophy for December of that year, was a far more objectionable volume; Mrs. Williams seemed to believe that the success of her work would be directly proportionate to her ability to "expose" H.P.B. as a charlatan, and to that end she collected every derogatory tale or reference available, with little regard for any contradictory fact or testimony. Mr. Symonds, on the other hand, perceives that this is the sort of "story" which will awaken more interest if he leaves at least some of the conclusions about H.P.B. to the reader. As a "mystery," Madame Blavatsky is certainly more interesting to read about than as someone whom history—as claimed by Mrs. Williams—had judged with finality.

Some Interesting Criticism

Three British reviewers of Mr. Symonds' light-hearted volume (he cannot forbear using chapter headings such as "The Hashish Eater" and "Free Love," when dealing with various reports concerning H.P.B.'s personal life) showed a much greater thoughtfulness than that found in the critical notice of Mrs. Williams' book in America in 1946. Philip Toynbee, in a fairly lengthy piece for the London *Observer* (Sept. 20) appears to accept the portrait of H.P.B. largely as a talented charlatan, but writes at the close of his review:

> But was she nothing but a rascal with a formidable personality? The Society for Psychical Research sent out to India a tough young Australian to investigate her claims, and he concluded that she was indeed nothing else but this. She was frequently caught out in gross frauds. She was unsaintly and well-equipped with her share of human vices. And yet a tiny itch of doubt will probably remain with us. Some of the phenomena need a better explanation than any which the total sceptics

have been able to provide. There seems to remain in her personality something unexplained—and genuine. Did she, perhaps, stumble on certain real mysteries and receive certain illuminations of a genuine but concealed order of reality?

A Constructive Point of Departure?

Mr. Toynbee continues:

> Nobody will believe this who believes that illumination is the reward only of virtue. Mme Blavatsky seems, in Christian terms, a most unsuitable vessel of divine revelation. Her only notable good quality was her brash and unabashable courage in the face of recurring and humiliating catastrophies. But it is no Christian virtue to persist courageously in evil ways.
>
> On the other hand, Mme Blavatsky was not a Christian, and there have been other faiths which have seen no connection at all between good conduct and illumination. She was at least persistent in her enquiries and genuine in her desire that they should be truly regarded. Can we be quite sure that this greedy old fraud was not rewarded for her ambiguous efforts by some perception which is denied to more virtuous but more tepid personalities?

While this sort of writing will hardly please Theosophical students, it at least embodies some distinction between the outward appearances of personality in H.P.B., however represented, and the core of her life and work.

A Note on Omissions

Arthur Calder-Marshall, who reviewed *Madame Blavatsky—Medium and Magician* for the London *Times* (Sept. 9), takes note of the fact that Symonds, in his breeziness, is often a careless writer. As an example the reviewer selects a sentence in which Symonds implies the entire irrationality of Annie Besant's "conversion" to H.P.B.'s Theosophy—again, the more "mysteries," the more things left unexplained, the better, from Mr. Symond's point of view. But in the instance of Mrs. Besant—as in many others—Symonds has overdone things considerably. Mr. Calder-Marshall writes:

> Mrs. Besant did not become a theosophist overnight. H.P.B. insisted that Annie Besant should read the report by the Society of Psychical Research in which Richard Hodgson denounced her as a fraud who had "achieved a title to permanent remembrance as one of the most accomplished and interesting impostors of history." This convinced Mrs. Besant of H.P.B.'s honesty. Mrs. Besant never abandoned

Socialism and her autobiography makes quite plain the reasons and motives which led her to theosophy.

Erroneous though they may be, they are reasons which enabled Theosophy, despite its murky origins, to continue in an attempt to find a world religion. But for this, Mr. Symonds, alert for the sensational, has no eye.

"An Unsatisfactory Book"

Anthony Thwaite, writing for the *Spectator* (Sept. 18), so characterizes *Madame Blavatsky—Medium and Magician,* noting that Symonds, always striving for a "comic portrait," fails to give serious treatment to much in his subject-matter that calls for it. Mr. Thwaite comments that "Mr. Symonds's style and approach are shaky and vulgar, too; the sort of vulgarity that can see nothing wrong with using the phrase 'top mystics,' for example, nor with personal compound epithets of the *Time* variety. More strangely, Mr. Symonds, whose book on Aleister Crowley had a deserved success, seems to have found Madame Blavatsky a much less rewarding subject." Mr. Thwaite also points out that H.P.B. was clearly surrounded by persons of much lesser stature, and that the inevitable confusion in human relationships and understanding make the identification of H.P.B. herself a most difficult matter.

The Hodgson "Exposure"

The publisher's summation concludes with a welcome reservation on Richard Hodgson's report to the British Society for Psychical Research:

> Helena Petrovna Blavatsky, granddaughter of Princess Helena Dolgorouky, was one of those remarkable Victorian women who divided public opinion of the second half of the nineteenth century. Was she a charlatan? That is the question. The Society of Psychical Research sent Richard Hodgson out to India to investigate the evidence for Marvellous Phenomena on the spot. His report, published in 1885, was shattering: "We think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors of history." But is the report fair? Hodgson had not witnessed any phenomena nor, as one critic wrote, examined any, and he questioned witnesses to several of the wonders only several years afterwards. The controversy is still continuing around Madame Blavatsky. . . .

Mr. Symonds quotes from Alvin Boyd Kuhn in an attempt to be fair-minded, and reproduces Kuhn's judgment on Hodgson: "He rendered *ex parte* judgment in that he acted as judge, accuser and jury and gave no

hearing to the defence. He ignored a mass of testimony of the witnesses to the phenomena, and accepted the words of the Coulombs, whose conduct had already put them under suspicion."

H.P.B.'s Major Works

Again, on the subject of H.P.B.'s major works, Mr. Symonds is preferable to Mrs. Williams. Of the first of these, he writes that "*Isis Unveiled* was not, some critics now said, a dish of hash: that was too summary a judgment. It was, on the contrary, an original and even important work, foreshadowing new intellectual interests such as telepathy and a less mechanical view of the nature of the human mind." He continues:

> The New York *Herald* was the only paper which seems to have made an effort to do the book justice. When H.P.B. read the review she almost fainted, or so she wrote to Aksakov. "I had prepared myself for general abuse, and here, believe it or not, is such praise, and that from one of the most conservative, catholic papers. Look at the last paragraph, where it says that '*Isis Unveiled* is one of the remarkable productions of the century'."
>
> Whether the public were ripe in 1877 for *Isis Unveiled,* or have grown ripe since, is a difficult question to answer; but within ten days of publication, and in spite of adverse notices, the book sold out. . . . It was unprecedented for a work of this kind.

Summation

Since another more or less frivolous book on H.P.B. has appeared the Theosophical student can at least be grateful that its writer has raised appropriate questions in regard to the character and testimony of Solov'yov and the Coulombs. He also allows a peek at Madame Blavatsky's sense of humor, though in most respects he manipulates the tale to make her seem rather incredible.

Mr. Symonds cannot, however, have undertaken any serious study of H.P.B.'s writings on his own account. He refers to the *Key to Theosophy* merely as "a sort of theosophical catechism," with no comment upon the power or brilliance of her writings in *Lucifer* and in the *Theosophist.* The reservations and questionings of the quoted critics, however, are of considerable interest. From such reviewers, a better book on H.P.B. would doubtless have received the better treatment it would have deserved. In any case, both the book and such evaluations of it are abundant proof that the memory of H.P.B. is still alive, the issues involved in her career and work a little clearer than they have been.

"The Evolutionary Vision"

An unusually large "spread" headed "New Religion to Emerge through Evolution, Says Sir Julian Huxley" appears in the Los Angeles *Times* for Nov. 27. Harry Nelson, *Times* Medical Editor, reporting Sir Julian's convocation address at the centennial celebration of the publication of Charles Darwin's *Origin of Species,* taking place at the University of Chicago during the week of Nov. 23-28, writes:

> Sir Julian, who presented his views in the form of a philosophical discourse which he called "The Evolutionary Vision," suggested that his philosophy is one way in which the present split between religion and science can be mended. In order for this to happen, however, science must accept the fact and value of religion as an organ of evolving man and the theologians must realize that religions do and must evolve.
>
> Using the concepts of evolution first proposed 100 years ago by Charles Darwin . . . Sir Julian states that the evolution of man's brain has made him the sole agent for the future evolution of this planet. Therefore, man is of immense significance.

Evolutionary Man's Religion!

"Religion as we know it is destined to disappear, in competition with other truer and more embracing thought—organizations which are handling the same range of raw or processed experience," says Sir Julian. He continues:

> Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinized father-figure whom he has himself created, nor escape from the responsibility of making decisions by sheltering under the umbrella of divine authority, nor absolve himself from the hard task of meeting his present problems and planning his future by relying on the will of an omniscient but unfortunately inscrutable providence.

Mr. Nelson then paraphrases:

> The new emerging religion could be a good thing because it will be able, by means of new knowledge, to define our sense of right and wrong more clearly and to focus the feeling of sacredness on objects more fit than supernatural ones, he said.
>
> Instead of supernatural rulers, the new religion would sanctify the higher manifestations of human nature in art and love and would emphasize the fuller realization of life's possibilities as a sacred trust.
>
> Religion of some sort is probably a necessity in the future, Sir Julian admitted. But, he added, it is not necessarily a good thing.

DOES "EVOLUTIONARY VISION" QUALIFY AS A "RELIGION?"

Although Sir Julian states, according to Mr. Nelson, that man "is made of the same matter and operated by the same energy as the rest of the cosmos, linked by genetic continuity with all other living things on earth," there is nothing to suggest that he is also made up of the same *feeling* nature. We may readily agree with what Sir Julian *says* in his summation, as quoted by Mr. Nelson; it is what he does not say—what his "evolutionary vision," apparently, does not even suggest—that leaves so much out of a theory proposed as a substitute for "religion":

> The evolutionary vision shows us mind enthroned above matter, quantity subordinate to quality. It gives our anxious minds support by revealing the incredible possibilities that have already been realized in evolution's past, and by pointing to the hidden treasure of fresh possibilities that could be realized in the future, it gives us a potent incentive for fulfilling our evolutionary role.

"EVOLUTIONARY HUMANISM"

Sir Julian's "Evolutionary Vision" as reported by Mr. Nelson is but a partial expression of Sir Julian's thesis in *Religion Without Revelation,* an important book. We quote from the last chapter:

> Some kind of wholeness is indispensable for the higher levels of human fulfillment. . . . Wholeness, if properly understood, remains the key to the higher reaches of personal development and fulfillment. The personality is a spiritual and mental construction, a work of art like other human constructions. . . . It is all too obvious that, in the great majority of human beings, the great majority of their possibilities, whether physical or spiritual, intellectual or aesthetic, remain unrealized; while our rather meagre knowledge of mysticism and Yoga makes it clear that some regions of human potentiality remain virtually unexplored, or at least unavailable to mankind as a whole. I would venture to prophesy that one of the next important steps in human progress will be the development of a science of human possibilities—their nature, their limits, and the communicable techniques for their fuller realisation.

EVOLUTION IS WHAT WE MAKE IT

Another address of the centennial celebration at the University of Chicago was also reported at length by Harry Nelson in the Los Angeles *Times* (Nov. 25), where Dr. Herman J. Muller, geneticist at Indiana University, discussing evolutionary possibilities, says:

> Through billions of years of blind mutation, pressing against the shifting walls of their environments, microbes finally emerged as men. . . . From now on evolution is what we make it, provided that we choose the true and the good. When people come to realize that in some measure their gifts as well as their failings and difficulties—physical, intellectual, and temperamental—have genetic bases . . . a big step forward will have been taken in the motivation of human reproduction.

Defects Pollute Hereditary Stream

Mr. Nelson writes:

> Dr. Muller is concerned about the pollution of man's genetic material with hereditary defects. If this pollution continues, the effect on future generations will be disastrous, he predicts. Pollution of hereditary material can come about when persons with hereditary defects procreate. In this way the hereditary defects are perpetuated and added to the load of defects each generation carries as the result of natural conditions. If the present trend continues, man may become biologically ineffective and eventually become as extinct as the dinosaur and the sabertooth tiger. . . . Dr. Muller declares that "the real issue is not whether society could . . . help the individuals themselves to live better, as if that were where the matter stopped; it is whether the acts of society should be so ordered, as they actually are, to facilitate the perpetuation of defective genetic equipment into later generations.

Ways to Improve the Family Strain

Dr. Muller suggests, says Mr. Nelson, that "one way to improve man's genetic stock would be to make use of the frozen sperm of great men like Einstein, Pasteur, Descartes, Leonardo da Vinci or Lincoln." To forestall outraged comment, Dr. Muller suggests that "a period of at least 25 years lapse before the sperm is used." Another proposed way of improving the stock would be to encourage "well-endowed persons to reproduce more frequently and at the same time discourage reproduction by less well-endowed persons." The Theosophist would naturally consider that the first way is philosophically unsound and physically repugnant, and the second, ineffective—not striking directly at the root of the matter. Better than all others would be the suggestion in Mr. Judge's article, "Living the Higher Life":

> The only effectual way to get out of family defects is to discharge all our duty to our family before leaving it, as ascetics, or before we die. Blessed is he who, in each of his incarnations, *then and there*, gets rid of the defects of the family into which he is ushered, thereby converts those defects in his parents, brothers and sisters, into noble

> qualities, thus strengthening and developing the good qualities both of himself and of his family, then strives to be born in the same family again and again, until he himself becomes a Buddha and assists his family to become a family fit for a Buddha to be born into. . . .

CONTRASTING CATHOLIC VIEWS

The remarks of the evolutionists were followed by a discussion of evolution from the Catholic standpoint, the spokesman being the Reverend J. Franklin Ewing, SJ, professor of anthropology at Fordham University. Father Ewing illustrates the "modern or progressive" Catholic approach to the relationship between theology and science, and much that he says would have been viewed with alarm by the Church a half-century ago. As reported by the Los Angeles *Times* (Nov. 29), Ewing stated that "true evolution is not in contradiction to any Catholic dogma." On the subject of the Bible, he said:

> The old-fashioned dependence on the immediately verbal exegesis has given way to an appreciation of the literary form of Holy Writ. Thus we are becoming increasingly aware of the fact that the human authors of the Bible use story, parable and statement in keeping with the cultural dictates of the Near East; the most important thing, therefore, is to determine what religious lesson is proposed in any section of the Bible, not as a modern scientific textbook, but as in a document which is at once very human and divine.

A PROGRESSIVE CATHOLICISM?

The *Times* summary further elaborates Father Ewing's point of view, which can probably be regarded as representative of much of the Catholic intelligentsia:

> People should not take it for granted that evolution is a proven fact, and should not act as if there were no theological reasons for reserve and caution in their discussions. Currently, more and more theologians are showing themselves favorable to the theory of evolution because of the piling up of evidence which makes human evolution more and more credible, Father Ewing said.

In such accounts as the foregoing, a Theosophical student will note some of the ingredients of traditional "Catholic" psychology. As the *Times* story has it, Father Ewing is quite definite in asserting that "discussion of evolution, however, is for experts in science and theology, not for the general lay Catholics, and Catholics must be ready to submit to the judgment of the church."

The "Supreme Council" Speaks

Ancient and modern methods of Catholic propaganda are combined in a paid advertisement submitted to *This Week* magazine by the Supreme Council of the Knights of Columbus. Under the heading, "But Can YOU Prove the Bible is True?" the text of the advertisement, including a coupon which will produce free literature, "gets down to cases":

> Christ, of course, wrote nothing, excepting on one occasion—and then only in dust. All the original manuscripts of the Bible have vanished. The Bible itself does not claim to be the Inspired and complete word of God. Our Lord did not say that His teachings would be found in a book. On what authority, then, can we be sure about the Bible?
>
> The answer is, of course, that the only living authority is the Catholic Church . . . the Apostolic Church . . . the Church whose traditions, beginning with Peter, bear reliable witness down the pathway of time from Christ to this very moment. The Bible cannot prove by its own text that it is inspired. But the Catholic Church *can* prove this.

The Apostolic Tradition

The "Supreme Council" cites the early Church Fathers—including Origen—as defenders of the Church's right to decide upon matters of doctrine (no mention is made of the fact that Origen was a heretical reincarnationist) and continues with these arresting generalizations:

> All testify that the Scriptures were entrusted to the Church . . . that the Church is their preserver and interpreter . . . that they must, as Clement said, be interpreted "according to the Church's rule." Writing in the second century about Polycarp, who lived in the first, Irenaeus said: "The things which he had learned from the Apostles he uniformly taught and delivered to the Church, and these things alone are true."
>
> The Catholic Church was preaching the Gospel of Christ *years* before the last book of the Bible was written . . . *centuries* before its writings were combined into a single book . . . nearly *1,500 years* before the Bible gained world-wide distribution. If you want to know more about the Church and the earliest followers of Jesus Christ . . . if you want convincing proof to support your Christian convictions . . . write today. . . .

"Index Expurgatorius"

Among other changes being made by Pope John XXIII (according to the New York *Herald Tribune,* Nov. 19) is a revision of the *Index*

of forbidden books. The Pope told the "priest censors" to edit with these rules in mind: "Catholics should be united whenever necessary, free wherever there is uncertainty, and charitable all the time." The account continues:

> Cardinal Ottaviani [director of the Vatican section responsible for guarding against changes in the Catholic faith] told the censors that there have been some criticisms to the effect that the *Index* is "full of dry branches" and that the arguments against 90 per cent of the books of the *Index* are out of date. The Cardinal added that some students of the *Index* list have reported that it is impossible now to determine why the volumes were put on the banned list in the first place.

The *Herald Tribune* notes without comment that the following books are included in the 1929 edition of the *Index,* containing 5,000 titles:

> Gibbon's *The Decline and Fall of the Roman Empire,* Victor Hugo's *Les Miserables* and *Notre Dame de Paris,* Pascal's *Pensées* and *Provincial Letters,* Taine's *History of English Literature,* all the works of Maeterlinck and Zola, most of those of D'Annunzio, Renan, Rousseau and Voltaire, the Dumas (father and son) novels, and some of the writings of Descartes, La Mennais and Bergson.

UNITARIAN UNIVERSALIST ASSOCIATION

As evidence of further progress in the proposed merger of Unitarians and Universalists, we print from the New York *Herald Tribune* (Oct. 31) the following:

> Unitarians and Universalists today cut loose from specific ties to Christendom and expanded their horizon to include all great religions on an equal footing.
>
> They wound up a stormy, see-saw battle on the matter by striking the name Jesus from their constitution for a united church. Some delegates passionately fought the move, declaring it meant abandonment of Christian foundations. But supporters maintained it provided a broader, non-partisan, new faith. . . . Hints came from some delegates that the action might drive them out of the denomination. They said it would gravely damage the liberal church movement.
>
> Both denominations grew out of Protestantism. They always have shunned dogmas but their basic charters heretofore have pointed to Jesus as a prime ideal. A running debate has been going on in the two bodies about whether this particularly Christian bent should be preserved.
>
> Delegates chose the name Unitarian Universalist Association for their union, which has about 185,000 members.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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